DOCUMENT RESUME

ED 120 414 CE 006 650

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TITLE Continuing Education: 1974 Clergy Support Study: Data Analysis: Final Report.
INSTITUTION Society for the Advancement of Continuing Education for Ministry, Richmond, Va.
SPONS AGENCY Lilly Endowment, Inc., Indianapolis, Ind.
PUB DATE Oct 75
NOTE 96p.; For related document, see CE 006 649
AVAILABLE FROM SACEM, 3401 Brook Road, Richmond, Virginia 23227 ($2.00)

EDRS PRICE MF-$0.83 HC-$4.67 Plus Postage
DESCRIPTORS Churches; *Clergymen; Enrollment Influences; *Enrollment Rate; Enrollment Trends; Factor Analysis; Financial Support; *National Surveys; *Professional Continuing Education; Resource Allocations; *Statistical Analysis; Statistical Data; Statistical Studies; Student Costs; Tables (Data)

ABSTRACT

The report provides a detailed analysis by cross-tabulation of how a series of clergy support variables relate to continuing education program participation and to congressional provision of time/money resources for continuing education. A descriptive overview and an analytical perspective are given; tables are provided which contain the continuing education data collected in a 1974 clergy support study sponsored by a National Council of Churches committee. The study gave a broad, nationwide, interdenominational picture of various types of clergy support and attitudes. The data analysis reveals that the overall rate of participation in continuing education programs in 1972 and 1973 was 67%, or two-thirds of all clergy; the single most important influence on participation was denomination. Large discrepancies were discovered between rate of clergy participation and congregational resource allocation; the national figure is only four percent both for clergy receiving more than $200 and more than two weeks, and the majority of participants in all program types do not receive time/money resources from their congregations. Rates for particular program types were highest for the professional and theological skills institutes or seminars and independent study programs; patterns for various specific program types are considered in great detail. (AJ)

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FINAL REPORT

# CONTINUING EDUCATION : 1974 CLERGY SUPPORT STUDY

## DATA ANALYSIS

OCTOBER 1975

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CE 006 650

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Introduction

This is the final report of an extensive analysis of the continuing education data contained in the 1974 Clergy Support Study. Like the report given at the annual SACEM meetings in June, 1975 and the pamphlet, "Continuing Education Participants," published in October, 1975, the data analysis and effort involved in preparing this report were sponsored by the Society for the Advancement of Continuing Education in Ministry (SACEM) and funded by the Lilly Foundation. Technical assistance was provided by Intelicor and Marketing And Research Counsellors, Inc.

The purpose of this report is to provide a detailed analysis of how a series of clergy support variables relate to continuing education program participation and to congregational provision of time/money resources for continuing education. This report both supplements and extends the discussion of issues raised at the SACEM annual meeting and in the pamphlet, "Continuing Education Participants." It goes beyond these prior efforts in that it:

(1) Deals with particular program type rather than overall rate of program participation.

(2) Provides a detailed breakdown of time/money resources allocated and examines this breakdown in terms of critical study variables.

(3) Explores further the problematic relationship between time/money resources allocated, program participation rate and obstacles.

Again, the data source is the 1974 Clergy Support Study. Readers unfamiliar with the study will find a brief overview in Appendix II of this report.

Method

Data are analyzed by cross tabulation, a process which divides the national sample of clergy surveyed in the Clergy Support Study into various subgroups (e.g. age: under 30, 30-39, 40-49 etc.) and compares the percentages of clergy in the respective subgroups in terms of other variables, especially type of program participation and time/money resources allocated. The purpose of analysis by cross tabulation is to discover percentage differences. At times, one particular subgroup will show a markedly different percentage than the others. Of even more interest will be situations in which there is a persistent trend in the percentages for the various subgroups (e.g. the percentage planning to participate in degree programs systematically declines as age groups become older).

The two variables upon which this analysis is directed are type of program participation and time/money resources allocated. The Clergy Support Study measured program participation by asking respondents to check the type of continuing education program which they (a) "Did in 1972 or 1973" or (b) Definitely plan to do in 1974." This report will deal primarily with the latter measure because: (a) planning is a behavioral measure which also provides insights into attitudes, (b) the '72-73 measure includes two years of

participation and hence gives an inflated estimate, (c) plans for '74 are directly keyed to time and money resources available in 1974 and (d) calculations on a number of support variables showed similar relationships for the two different measures.

Program participation is broken down into eight types of program plus a residual "other" category. The first four are pastoral skills programs - institute or seminar, focused mainly on professional skills, such as preaching, group work, planning, counseling ("Prof. Skills"); institute or seminar, focused mainly on theology, Bible, ethics, etc. ("Theol. Skills"); clinical pastoral education ("C.P.E."); and Urban Action Training or community organization ("U.A.T."). The next two are seminary based programs - Degree program in university or seminary ("Degree") and Course work in university or seminary - not related to degree program ("Course Work"). Third are the independent programs - Independent Study Program ("Ind. Study") and Organized Reading Program ("Org. Reading"). Finally, there are a comparatively small number of "Other" programs which are not subsumed under the categories listed.

The resources allocated variable breaks down into four categories according to whether a pastor's congregation provides time and/or money for continuing education. The categories are time and money, time but not money, money but not time and neither time nor money.

In most tables given in the appendix, the percentages are run across the rows so that the comparisons should be made by looking for variation in the column figures. For the resources allocated variable the percentages will total 100 percent. This is not true for the program type variable because of the substantial numbers of respondents who listed more than one program type. It should also be noted that while the average rate of program participation is based on the total number of pastors in a given category, the program type rates are percentaged on the numbers of respondents who plan to participate in continuing education programs. This procedure permits a sharper indication of type of program preference for the respective groups.

A final methodological note about statistical significance is also in order. Statistical significance of differences between percentages has not been calculated because (a) the sample with its total of 4,635 responses is so large that minor percentage differences are statistically significant and (b) calculating statistical significance for a sample weighted by denomination is a complex process. We have opted to examine conceptual rather than statistical patterns in the data. Generally we focus on percentage differences of ten or more percent between categories or instances where percentages show systematic trends. Almost without exception, it can be assumed that the differences we will discuss are statistically significant.

## Findings

With the intention of being both incisive and exhaustive, this report will provide (a) a descriptive overview and an analytical perspective on all data and (b) tables which contain virtually all of the continuing education data included in the Clergy Support Study. The text is designed to set out the framework for a consideration of issues and the tables for readers who need access to particular pieces of continuing education information.

The focal points of this report are continuing education program participation and time/money resources allocated for continuing education. It is best to begin with a descriptive overview of participation and resources and then deal with the analytic factors which account for variation in program participation and resources allocated. Following that, the problematic relationships between participation, resources and obstacles can be explored.

### A. A Descriptive Overview of Continuing Education

(See Tables One through Seven - Appendix IA)

In order to assess the extent of continuing education program activity and the amount of time/money resources allocated to continuing education, we can examine the overall rates for all U. S. A. clergy and then look at these rates for particular denominations and areas of the U. S.

#### 1. Continuing Education Program Participation

##### a. Overall Rates

The overall rate of participation in continuing

education programs, as indicated in Table One, shows that no less than 67% of all clergy, fully two thirds, participated in continuing education programs in 1972 or 1973. 34% were engaged in one program and 33% in two or more programs. The numbers planning continuing education activities in 1974 total 55% of all clergy, with 31% planning one program and 24% planning two or more programs. Although the 1974 figures are lower, it should be recognized that they involve only one year, whereas the 1972 or 1973 estimates cover a two year period.

The single, most important influence on clergy participation in continuing education programs is denomination. Hence, it is useful to examine denominational participation rates as part of this descriptive overview. Ordering the denominations in terms of their overall rate of planned participation in 1974, the PC, US* ranks highest with 66% of its clergy planning to participate while the FUM finds only 32% of its clergy planning to participate. The variation is not quite as great for the '72 - '73 period, probably because two years are involved. Here the LCA is highest with an overall rate of 80% while the OBSC shows a low of 48%.

*Denominational names will be abbreviated in this report. See Appendix III for a listing of denominations and their respective abbreviations.

Another perspective in participation can be gained by looking at the percentage of clergy in the various Census Regions of the U. S. who plan some continuing education program participation in 1974 (See Table Two). The overall variation between regions is considerably less than between denominations, indicating that program activity is well dispersed throughout the U. S. even if not all denominations participate equally. However, some variation does exist between the East South Central Region where only 50% plan to participate and the most active Pacific Region where 65% plan to participate. In Table Three the participation figures are further broken down by state.

b. Program Type Rates

Perhaps of more value than overall participation rates are the numbers and percentages planning to participate in the various types of continuing education programs. (See Table Four). While the overall participation rates were based on total numbers of clergy in a given category (e.g. denomination or region), program type figures are based on the numbers of clergy in a given category who plan to participate. This permits a sharper focus on program type. Frequently the totals will exceed 100% due to participants selecting more than one type of program.

The program names, as indicated on the Clergy Support Study questionnaire, and their abbreviations to be used in this report, are listed in Table Four. In terms of planned participation in 1974, the "big three" are the professional skills institute or seminar, theological skills institute or seminar and independent

study programs, The second group with roughly half as many participants as the first three consists of clinical pastoral education, degree programs and organized reading programs. The program types attended by the smallest numbers of clergy are course work, urban action training, and "other" programs. The 1972 - 73 actual participation rates show a similar ordering of program type preferences by continuing education participants.

Again, planned program participation rates for various program types show tremendous differences between denominations (See Table Five). The differences are especially pronounced for the professional skills, theological skills, clinical pastoral education and independent study program types. For example, the 20% of SBC (continuing education participants) planning to participate in professional skill programs is less than half the 61% of CG pastors planning to participate in such programs. Theological skills programs show even more variation, between 18% for the ABC and 48% for EFC. Independent study shows the AG, LC-MS, OBSC and SBC with over 40% of participants planning to be involved as opposed to less than 25% for ALC, CRC, ECC and EFC. The clinical pastoral education program also shows considerable differences between denominations. Other program types also show variation between denominations.

Looking across the rows of Table Five provides an excellent perspective on program type preferences for particular denominations. The national breakdowns have already been mentioned above and, for those denominations with above average participation rates, it is interesting to observe that program type preferences generally mirror the national picture. The same statement cannot be made of the denominations with below average overall rates of planned participation. In the SBC, LC-MS, OBSC, AG and FUM it is the independent study program which is selected by the largest numbers. The CC, UCC, ECC and EFC show strong preferences for professional skills programs. In any event, this table provides a denomination with a good picture of the types of programs most often planned by its clergy.

As with the overall participation rates, the type of program participation planned shows less variation for the U. S. census regions (See Table Six). Nevertheless, there are still considerable differences between the 28% of East South Central participants and the 48% of East North Central participants selecting professional skills programs. For theological skills, the 45% of Mountain Region is almost double the 24% of the Northeast. For the independent study program, the West South Central's rate of 50% is exactly double the 25% of the East South Central.

A look across the rows of Table Six also reveals interesting differences. The dominant pattern is for professional skill programs to be the most often selected and this pattern holds in six

of the nine regions. The exceptions are the East South Central and Mountain regions where theological skills programs are most often selected and the West South Central where independent study is by far the most popular.

2. Continuing Education Resources Allocated

A systematic look at the resources allocated by congregations to pastors for continuing education provides an interesting contrast to program participation rates. Some gross contrasts will be noted here and the overall issue of the "unrelationship" between resources allocated and program participation planned will be dealt with in Section D of this report.

The general figure to be used as a starting point for analysis is that 32% of all of the clergy were allocated time and/or money for continuing education from their congregations. Breaking the figure into separate time and money components shows that 18% received <u>both</u> time and money while 9% received time but not money and 5% money but not time. Note that the 32% rate is much lower than the 55% who planned participation in 1974. The difference will be referred to as a "discrepancy" and it is a figure which provides a good estimate of the numbers of clergy who engage in continuing education programs at their own time and expense. Nationally, the discrepancy comes to 23%, i.e. nearly one of every four pastors.

The variation in the percentages of pastors in a denomination who receive time/money resources from their congregations is much greater than the variation in program participation (See Table Seven). The highest denomination is the LCA with 61% who receive time and/or money while the OBSC is lowest with only 8% receiving time and/or money. An estimate of the amount of resources provided leaves the implication that it is not great. Only 5% or less of the clergy in each denomination surveyed receive more than two weeks time and the PC, US is highest with 10% of its clergy reporting that more than $200 is received. The national figure is only 4% both for clergy receiving more than two weeks and more than $200. (For a previous, more extensive discussion of denominational variations and receipt of time/money resources, see "Continuing Education Participants.")

Again there are regional variations and they are indicated in Table Two. These calculations were computed somewhat differently in that the basis was pastors who both received time/money and planned to participate, a difference which dropped the national percentage from 3[illegible] to 22%. Nevertheless the pattern of variation is quite similar, the high of 31% in the Northeast and Pacific regions is more than double the low of the West South Central and East South Central regions. The discrepancy figure shows considerably less variation between regions but the pattern is similar. The West South Central contains the largest numbers of clergy who

participate "on their own" while the Northeast contains the fewest numbers participating on their own. Note that the regions with the highest participation rates are not necessarily those with the greatest percentages of participating clergy receiving time and/or money resources. However, it can be said that the regions with the greatest provision of continuing education resources do tend to have high participation rates and conversely those with least provision have low participation rates. A similar line of reasoning may be used to analyze the breakdown by state provided in Table Three.

3. Continuing Education Resources Allocated and Type of Program

This descriptive overview of continuing education can be completed by considering how time and money provisions influence participation in particular program types. Although this issue has been discussed previously in "Continuing Education Participants," it is worth reviewing again. It is the professional skills programs which find the largest numbers and largest proportions of time/money resources. In fact, exactly one-half of all program participants receive these resources. Time/money resources are also allocated to substantial numbers engaging in theological skills and independent study programs but the majority of participants in professional skills programs and two-thirds of participants in independent study programs do not receive time/money allocations. Similarly, for the remaining program types, it can also be said that the majority of participants do not receive time/money resources from their congregations. (See "Continuing Education Participants," Table Five).

B. An Analytical Perspective on Continuing Education Planned

1. Program Participation Rates

A knowledge of the systematic influences on program participation is critical to understanding continuing education in the U. S. The pamphlet "Continuing Education Participants" dealt with some of the systematic influences on overall rates of program participation. In this report the overall rate will be given in complete detail for each respective category of clergy. However, the larger question of how the categories influence program types has yet to be dealt with. It is this larger question which provides even more useful information and which will systematically be discussed in Part 2 of this section. (The relevant tables for this section are contained in Section 1-B of the appendix, Tables Eight through Sixteen).

In discussing planned program participation, it should continually be kept in mind that the greatest variations are found between denominations as discussed in Section A of this report. Region too is a very important source of variation. The purpose here is to analyze the influences on continuing education by examining (a) variables related to the person (such as age and education), (b) variables related to where the person finds himself in church structures (size of congregation, type of congregational location, salary and other support variables, etc.) and (c) attitudinal variables. To the extent that these factors are influential, they operate across denominational and across regional influences.

Although the detail is greater, the pattern of participation rates for various clergy groups is similar to that reported in the pamphlet. Continuing Education participation declines with age from the 60% of pastors under age 30 who plan to participate to the 44% of those over age 60 who plan to do so. Non-theological (i.e. non-seminary) education shows some influence but only for the two lowest categories, primary or some high school and completed high school, where relatively few respondents fall. All other non-theological categories as well as all the categories of theological education show planned participation rates which are very close to the national average of 55%. Length of service duplicates the age pattern and father's occupation shows so little variation that it has not been reported.

If variables related to the person show little influence on overall program participation rates, neither do variables related to church structure and support systems. There is a very slight increase in participation for pastors of large congregations with over 500 communicant members. The suburban rate is 61% with the rural rate at 51%; other community types falling between these. It is two middle range salary groups which show the extremes, the $6000-$8999 showing the lowest rate and the $12000-$14999 showing the highest rate. On the other hand, "moonlighting" and "part-time" clergy have virtually the same rates as "full-timers" and clergy reporting stress items on a checklist have rates comparable to the clergy group as a whole. Participation rates do increase somewhat with (a) an annual

cost of living adjustment, (b) an annual compensation review, (c) number of compensation increases received in the past five years. However, they decrease with amount of educational leave time for reasons which are not entirely clear. The rates also increase somewhat for those who are actively looking for other church or secular positions as compared to those about ready to begin seeking a change and those not looking for a change. Finally, the overall participation rate does show a substantial increase for those who are "high" as opposed to "low" as the continuing education/professionalism factor.

As suggested in the pamphlet "Continuing Education Participants," the implication of the lack of variation in overall participation rates for various subgroups and categories of clergy is the most - nearly all - identifiable groups with the exception of several denominations are being serviced by some type of continuing education program. However, the larger unanswered question is whether there is variation for particular types of programs for the subgroups and categories of clergy in the sample. It is appropriate to address this question at this time.

2. Type of Program

In light of the fact that overall program participation declines somewhat with age, it is most interesting that this pattern does not carry through for each of the program types (See Table Eight). Note that the percentage of continuing education participants for the various age groups who are enrolled in degree programs declines

dramatically from the 28% of under 30 participants to the 4% of over 60 participants. Professional skills and clinical pastoral education program participation also declines although the decline is not as sharp. The other program types show rather different patterns. Independent study increases until it reaches a high for the 50 - 59 group and then declines sharply for the over 60 group. Theological skills, organized reading, urban or community action training and other programs show participation rates which are quite consistent throughout the various age groups.

As with age, certain program types are more greatly influenced by amount of formal education completed than are others. Consider first non-theological (non-seminary) education completed. (See Table Nine). The greatest variation lies in participation in independent study programs where it appears that participation drops sharply beginning with those who have completed high school as amount of non-theological education completed increases. The professional skills program participation rate rises until it reaches a high for the group who have completed college or university (the largest in terms of numbers) and then drops off considerably for those with doctorate or other professional degrees, who may see their professional education as having reached a termination point. Participation in theological skills programs is influenced by education and it declines consistently for the groups who have completed education at or above the college level. Degree programs

participation increases until it reaches a high for the group involved in graduate study and then, as might be expected, declines for the groups who have already completed degrees. Course work shows less variation but gradual decline as formal education completed increases. Clinical pastoral education resembles theological skills in its pattern in that a high is reached for the group with some college or post high school training and then there is persistent decline after that point. The remaining program types show rather less variation. Although several zeros are reported for those holding doctorate or other professional degrees, it should be noted that relatively few individuals fall into this group.

The second part of Table Nine provides a similar breakdown by program type for theological or seminary education completed. Although the pattern of variation is similar in that the same program types appear to be influenced, the amount of variation is reduced. Thus professional skills program participation peaks out for those with regular seminary degrees and then declines while independent study program participation declines somewhat as amount of theological or seminary education completed increases. Course work also declines. The exceptions are more interesting. Theological skills, which declined as level of non-theological education completed increased, is fairly consistent for all of the groups at various levels of theological education completed. Although showing some variation, degree program participation is quite consistent and even rises for the group which has completed doctorates or other theological degrees. Again the other groups show somewhat less variation.

Analysis of variables related to church structure and support systems reveals a less dramatic influence on program type but it is worth noting some of the systematic patterns (See Table Ten). Pastors of larger congregations (over 500) are less likely to be planning participation in clinical pastoral education programs and independent study programs than are pastors of middle sized (200 - 500) or small (less than 200) congregations. When it comes to type of location of congregation, it is again the independent study program which shows variation. This program is most often planned by pastors serving urban congregations and least often by pastors serving sub-urban congregations with the small town and rural church pastors falling between these groups. Organized reading program participation drops off in rural areas while participation in degree as well as clinical pastoral education programs increases. The other program types - especially professional skills, theological skills, urban action training, course work and "other" programs are virtually uninfluenced by size of congregation or type of location.

Salary bracket does have a selected influence on several of the program types listed (See Table Eleven). The most dramatic is theological studies programs where participation rates rise steadily as salary increases. Curiously, this generalization does not hold for professional skills programs where the pattern is uneven. Another pattern is opposite to this. Participation in Clinical Pastoral Education and degree programs decreases for those in the higher salary groups. Independent study programs are planned by fully 50% of those in the lowest, under $6000 salary bracket as opposed to roughly

one-third of all the other salary groups.

The total sample of clergy was divided into three groups depending on the number of hours a minister was secularly employed in addition to this congregational ministry. Generally, it was found that 13% of all clergy worked more than 20 hours per week ("part-time") and 9% worked between 1 and 19 hours per week ("moonlighters") at secular employment. (See Table Twelve). remaining 78% who reported no additional secular employment can be considered "full-time" clergy. The differences in continuing education participation for these groups are interesting although they only stand out for a few program types. Noteworthy are professional skill programs where the participation rates are exceptionally high for moonlighters and quite low for part-timers. With independent study the pattern is reversed; part-timers are very high while moonlighters are very low. For clinical pastoral education there is a steady increase as hours in secular employment increase.

Two attitudinal measures can also be assessed in order to determine whether program type differences are discernible. The first is drawn from a checklist of 17 stress items to which respondents answered "Doesn't exist for me," "Exists but is not a serious problem," "Is a serious problem but I can manage it in the ministry (parish or nonparish)" or "Is causing me to consider non-church employment." Five of the 17 items showed more than five percent of the respondents as experiencing stress, i. e. found it a

serious problem or causing consideration of undertaking non-church employment. Yet when we look at the patterns of continuing education participation for these groups we find virtually no differences in comparison with all other clergy. (See Table Twelve). The overall rates are virtually the same and there are few discernible program type differences. Two possible differences might be noted: (a) Of those experiencing stress because of inability to find another local church, 44% planned to enter professional skills programs, slightly higher than the general average of 38%, and (b) Of those experiencing stress because the work of the church seems futile, 28% are involved in individual study programs, slightly below the general average of 35%. Yet, these percentage differences are not dramatic and it does not appear that particular stress indicators, when calculated for the clergy as a whole, are distinctly related to patterns of continuing education activity.

Continuing education program activity is, however, related to the attitudinal measure which was factored and of the battery of 72 attitudinal items given at the end of the Clergy Support Study questionnaire. The continuing education factor, one of the seven appearing in the overall analysis, was discussed and its items listed previously in the pamphlet, "Continuing Education Participants." While overall rates of participation vary significantly on this factor, the type of program variation is also of interest. (See Table Thirteen). Basically three types of programs show increased participation related to the respondent's score on this factor: professional skills,

clinical pastoral education and, most striking, degree programs where those participants scoring high show participation rates double those scoring low. For independent study, the pattern is reversed although the decline in participation is not too great for those scoring high. All other program types show virtually no variation on the attitudinal factor.

Another measure which also provides an indication of attitude showed relatively few differences for various program types. In fact, there is only one program for which future plans makes a real difference. Thus, when clergy are grouped into those not looking for change, a group including the large majority, those about ready for change and those not looking for change, there is a distinct difference in participation rates for degree programs. The rate increases sharply for those ready for change and even further for those seeking a change. The net result is that 18% of the latter group as opposed to only 6% of those not looking for change are enrolled in degree programs. (See Table 14).

A final measure provides another perspective from which to view planned participation in continuing education programs. The perspective comes from analyzing 1974 planned activity in light of actual 1972-73 activity. (See Table Fifteen). Using 1972-73 actual activity as the basis of calculation, one immediately notes the high percentages of participants planning to participate again in 1974. Yet there is some variation between the 81% of organized

reading participants planning to participate again and the 64% of clinical pastoral education program participants planning to undertake 1974 continuing education. As might be expected, those not engaged in programs during '72 or '73 have a much lower rate although 13% of these individuals do plan to participate in 1974.

The remaining percentage figures in Table Fifteen are based on the numbers of those in various '72 - '73 program types who plan to participate in various types of '74 programs. A glance through the diagonal line of the table running from the upper left to the lower right gives a good indication of the extent to which particular program types manage to retain participants. The differences here are very great. Fully 81% of the participants who engaged in independent study programs in '72 - '73 planned to do so again in 1974. Only 43% in urban action training and 45% in clinical pastoral education chose to repeat their continuing education in those programs. Professional skills and theological skills programs retain about two-thirds of those who plan to participate again and degree programs retain considerably more than course work only programs.

Also measured in Table Fifteen is the dispersion from year to year among the various program types. Professional and theological skill programs have a tendency to feed into each other as evidenced by the 40% of professional skills participants who planned to participate again selected theological skills programs. Likewise 46% of those in theological skills programs selected professional skills programs to continue their continuing education. Clinical pastoral

education, which had a low retention rate, sent large numbers into professional skills programs and considerable numbers into theological skills and independent study. Urban action training, the other type with a low retention rate, sent large numbers to independent study and many into professional skills. Degree and independent study programs, with their high retention rates, sent relatively fewer into other programs. Organized reading, which has a fairly high retention rate, still sent 43% of repeaters into professional skill programs. Course work programs feed somewhat smaller numbers into other programs. Finally, program preferences of those with no '72 - '73 experience are strongly toward the professional skills area.

3. Summary: Type of Program and Critical Clergy Support Variables

The above detailed data on the variables influencing participation in continuing education program types can best be summarized by looking at each program type in terms of how it is influenced by each of the variables considered. The type of program most influenced by the variables considered is independent study. To begin with, participation rates show tremendous variation between denominations, the high of 53% of OBSC pastors being more than double the low of 20% of ECC pastors. Similarly, the participation rate in the West South Central is double that of the East South Central. For many of the analytical variables, the pattern for independent study is counter to the general trend for other program types. It rises rather than declines throughout the age groups until the 50 - 59 group

is reached. It decreases sharply for those who have completed education at the high school level or above. It also declines somewhat for pastors serving large congregations. It is low for those serving suburban and high for those serving urban congregations. It is much higher for those in the very lowest salary bracket. While is is low for moonlighting clergy, it is very high for part-time clergy, many of whom are in the lowest salary bracket. Attitudinally, it is the only program in which participation decreases as respondent score on the attitudinal factor increases. Given all these exceptions, one can only conclude that independent study is the program which is atypical in terms of the idiosyncratic way in which participation is influenced by the variables considered in the Clergy Support Study.

Participation in professional skills programs is much more likely to follow the general trends of participation evidenced in the clergy support variables. The denominational variation is tremendous, ranging from 26% in the SBC to 61% in the CG who plan to participate. Regional variation is also quite noticeable. Planned participation in these programs declines with age, is high for suburban and low for rural pastors, is the same for pastors of different size congregations, varies unevenly by salary group and increases as score rises on the continuing education professionalism factor. Participation counters the general trend only in that (1) It peaks out for those who have completed college and university and then subsequently decreases, (2) Similarly, it peaks out for those holding a seminary degree and then subsequently decreases, and (3) It is very high for moonlighting and very low for part-time clergy, a pattern exactly opposite of independent

study.

Of the "big three" program types, theological skills shows the most consistent pattern of participation across all of the key variables with only three exceptions: (1) Participation in these programs drops for those who have completed education above the college level and (2) It increases steadily as salary increases and (3) It ranges from a low of 18% of ABC pastors to 48% of EFC pastors planning to participate and it varies by region. It is most interesting to note that it does not follow the general pattern of participation in many instances - e.g. it does not decline with age, it does not decline for those with above seminary education, it shows no real difference for type of location of congregation, it shows little difference regardless of numbers of hours worked in secular employment and participation does not increase with respondents' scores on the continuing education professionalism factor. The implication of this pattern is that theological skills programs are reaching the most general cross-section of clergy. There are few groups who are not choosing to engage in theological skills programs.

Of the less often selected program types, it is clinical pastoral education which is most influenced by the variables considered above. The implications are that these programs are being selected by pastors who are in somewhat marginal congregational positions. Thus, it is more likely that the pastor of a small congregation

plans to undertake C.P.E. than a medium or a large church pastor. It is more likely that he is in a rural area, that his salary is under $12,000, that he has no seminary attendance and that he is a moonlighting or part-time rather than a full time pastor. In other respects he is like the professional skills program participants, i.e., his participation declines with age, it peaks out for those who have completed some college or post-high school education and it increases with his score on the continuing education professionalism factor. It too varies considerably with denomination and region.

Participation in degree programs is also influenced by the clergy support variables although the influence is much more selective. Perhaps most dramatic is the decline with age, a decline which is much more sharp than that of the general participation rate. For understandable reasons, participation rates peak out for the group with some graduate study but for reasons which are not entirely clear, participation continues high for those who have completed masters and doctorate theological degrees. Participation in degree programs is higher for those in rural areas and decreases steadily as salary increases. On the other hand, congregational size and number of hours secularly employed make little difference. Finally, participation in degree programs increases as respondent scores on the attitudinal factor increase and is higher for those seeking a change of position. There is also much variation for denomination and region.

Finally, the remaining program types, urban action training,

course work, organized reading and other show very little systematic variance in participation rate for each of the clergy support variables considered. There are a few minor variations which can be discerned by reading the columns of the appropriate tables in the appendix but the variations are hardly as significant as those noted above for the more often selected program types. In many instances participation appears to be "across the board" in that the percentages do not even vary with the general participation rate. This indicates that while these programs service a limited proportion of clergy, they appear to be reaching a representative cross-section. Again, the major exceptions are denomination and region which show considerable variation in program participation in each of the program types.

Whereas planned program participation in all program types varies markedly by denomination and region, other clergy support variables exert a selective influence on participation in various types of programs. There are several implications of the above analysis.

(1) Theological Skills programs may be directed across the board to virtually all types of clergy. This type of program is one of the three most often selected by clergy. In fact, virtually all of the major groups categorized by clergy support study variables plan to participate in theological skills programs.

(2) Professional Skills programs are also selected very often but the type of person who plans to utilize these programs differs somewhat from his fellow clergy. He tends to be younger,

suburban, to have attitudes positively slanted toward continuing education and professionalism, to have completed college or university, to hold a seminary degree and is more likely to be moonlighting in secular employment.

(3) Independent Study, the second most often selected type of program, should be most carefully tailored since the clergy planning to undertake this kind of continuing education differ markedly from the clergy in general. They tend to be in marginal congregational positions, i.e., serving small congregations, receiving less than $6000 per year salary, engaged in ministry on a part-time basis. They are also out of phase with other clergy in that their proportions in various age groups increase rather than decrease until age 60 and their largest proportions are drawn from clergy with the least amount of education.

(4) Clinical Pastoral Education programs should also be directed toward a rather unique audience. Lesser numerically than programs (1) to (3), the pastors who plan to participate in these programs, like those engaging in independent study, tend to hold positions in marginal congregations. On the other hand, their age, educational and attitudinal characteristics tend to resemble those planning participation in professional skill programs. It is possible that these programs may encompass the pastor who is frustrated in a congregational situation from which he wishes to extricate himself.

(5) The remaining program types appear to attract smaller numbers of clergy and, with the exception of degree program, to draw a sample from a representative cross-section viewed in terms of the analytical clergy support variables. As a result, there is no unique group of pastors which ought to be borne in mind when developing these types of programs. What should be recognized is that their numbers of potential participants are small especially in comparison to the numbers in the "big three."

C. An Analytical Perspective on Time/Money Resources Allocated

Having examined how the critical clergy support variables are related to continuing education program participation rates, we can turn to the other major concern of the data analysis: how the support variables are related to the time and money allocated to pastors by their congregations. In talking about "allocation" or "receipt" of time/money resources, we are basing the analysis on the numbers of clergy responding to the question, "How much time and money does your local congregation designate for your continuing education each year?" The "time" answers were none, 1 week or less, up to 2 weeks, up to 3 weeks, up to 4 weeks, more than one month and "no specifically designated time," a category treated the same as none. The "money" answers were, "none," up to $100, up to $200, up to $400, over $400 and "no specifically designated funds." It should be recognized that the time and money received for continuing education refer only to congregationally designated funds; not to funds which might be received from judicatory or other sources.

In this report the respondents are broken down into four groups, those designated (a) both time and money, (b) time but not money, (c) money but not time and (d) neither time nor money. It should be borne in mind that the largest group numerically is the 72,808 or 68% of all clergy who receive neither time nor money. The second largest group is the 18% receiving both time and money. The remaining groups are smaller with 9% receiving only time and 5%

receiving only money. Again, the analysis is to be conducted by systematically examining how the percentage of clergy falling into the above categories are influenced by the support variables. (See Tables Seventeen - Twenty-Five in Appendix). In order to gain an added perspective, a "discrepancy" figure has been calculated Table Twenty-Four). This figure, the difference between the numbers actually planning to participate and the numbers who are designated resources, is a direct measure of the numbers of clergy in a given category who are participating in continuing education programs at their own time and expense. The discrepancy figure thus serves as a more sensitive indicator of clergy who are already involved in continuing education programs but whose participation might be enhanced were they to be provided with continuing education designated resources by their congregation.

If we begin the analysis by looking at the person related variables of age and amount of prior education, we notice very little variation by age, i.e., it is almost likely that pastors of one age group are to have received time/money resources as pastors of other age groups (Table Seventeen). The group over 60 is the least likely and the group 30 - 39 is the most likely. Indeed, it would appear that beginning with the age group 30 - 39, the numbers receiving time/money resources drop as groups become older, a pattern which follows the decline in planned continuing education participation for older age groups.

Another pattern which appears in Table Seventeen should also be noted. The largest numbers who receive resources receive both time and money. The second largest group is made up of those receiving time only, i.e., "time not money." Finally, the smallest group is those receiving money only, i.e., "money not time." This ordering is the same for virtually all categories of the variables which are being considered. Nevertheless, the data presented in the tables in the appendix are broken down by the three groups in order to provide the most detailed picture possible. The analysis in the text is primarily concerned with whether or not time and/or money are received since it appears that there are no clear exceptions to the dominant pattern.

Education shows a trend which is opposite to age. If the category of doctorate or other professional degree is exempted, it can be seen that there is a clear, consistent increase in the proportions receiving time/money resources as amount of non-theological education completed increases (Table Eighteen). Only 7% of the group with primary or some high school education receives continuing education time/money while 42% of those holding a master's degree receive the benefits. The picture is only somewhat different for theological education completed. Here the peak group consists of those holding a seminary degree although the range of difference is somewhat reduced; 14% of those reporting no seminary attendance receive time/money while 40% of those holding a regular seminary degree receive time/money.

The suggestion which begins to emerge with consideration of education completed is that those who have more to begin with are more likely to receive continuing education resources. As will be apparent, this theme runs through all of the clergy support variables to be discussed here. The discrepancy analysis to be conducted below shows very sharp differences in that it relates the resources provided directly to the program participation rates for the particular subgroup in question. In any case, the larger issue raised in the consideration of continuing education time/money resources is: Are these resources being given to those groups with the greatest need?

The disparities in terms of which groups receive continuing education time/money resources become very apparent when church structure and support variables are considered. Note how sharply the proportions receiving time/money resources increases as salary increases from only 11% of those in the lowest salary group to 43% of those in the highest salary group (Table Nineteen). The same point is made in another way by looking at the median salary of each of the four resource groups. The median salary is lowest, only $9,800, for the group who receives neither time nor money, while it is well over $11,000 for the groups who receive these resources. Indeed, at $11,589 the median salary is highest for the group who receives both time and money.

The resource disparity reflected in salary is further confirmed in the percentage differences for pastors categorized by the type of congregation they serve. (Table Twenty). The large church pastor is far more likely to receive continuing education resources

than the medium or small church pastor. Again, the median congregational size is well over 350 for those pastors receiving resources while it is only 276 for pastors not receiving resources. As annual expense budget increases, the proportions receiving continuing education time/money rise considerably - 22% if the expense budget is less than $20,000 to 39% if it is over $50,000. Similarly, the urban and suburban pastors are far more likely than small town and rural pastors to be receiving time/money for continuing education.

Other support variables also show continuing education time/money being directed toward the most advantaged clergy groups. Full time and moonlighting pastors are far more likely to receive time/money than are part time pastors, remarkable in light of the fact that their program participation rates are virtually the same. (Table Twenty-One) Those who receive an annual compensation review or an annual cost of living adjustment are more likely to receive time/money than those who do not (Table Twenty-two). The more compensation increases, the more likely the pastor receives continuing education time/money. Curiously these resources decline for those receiving paid educational leave time although relatively few clergy fall into the three weeks and over category.

The final set of variables to be considered are the attitudinal items. Although it would be difficult to state whether it is the receiving of time/money which influences attitudes or vice versa, it can be said that the relationship between time/money and

attitudes is by no means as pronounced as that between church system variables and attitudes as discussed above. In fact, the stress items do not appear to show large differences in the proportion receiving time/money resources (Table Twenty-One). There is some relationship between receipt of money resources and attitude in that those who are high on the factor are more likely to be receiving money than those who are medium. The medium in turn are more likely than the low group to be receiving money. However the variation is not as great as was found in the other support variables and most of the variation occurs in the groups receiving up to $100 and those receiving $100-$200. (Table Twenty-Three). Unfortunately the calculations for receipt of time resources on the attitudinal factor are not available. However, the suggestion of the data is that attitudes have a strong influence on participation rates. The finding that resources are not as strongly related to attitudes earmarks the attitudinal variables as the only ones showing greater variation for participation than for receipt of resources.

The interplay of program participation and time/money resources can be focused more sharply by calculation of a "discrepancy" figure, the difference between the participation rate and the proportion receiving time/money resources for given subgroups of clergy. If the discrepancy figure is high, it serves to identify a group for whom the time/money resources received falls far short of its participation rate. The figure is especially useful when it is borne in mind that the variation in time/money resources is much greater than the variation in program participation except for the

attitudinal variables as noted above.

Reviewing the discrepancy figure for the analytical variables shows that certain groups stand out clearly (See Table Twenty-Four). For age, it is the under 30 group. For education, it is those who have completed some college or post high school or less, non-theological education. Similarly, those with no seminary attendance or seminary attendance but no degree are the group most likely to participate but not receive time/money.

With salary the disparities become even more acute. Forty-three percent of those earning less than $6,000 participate but do not receive resources. The discrepancy becomes less as salary increases, dropping to only 14% for the more than $15,000 group. Part timers are especially high since 46%, nearly one-half, participate without the benefit of time/money resources. Finally, the discrepancy figure is greater for those in smaller congregations, with lower annual expense budgets, which are often located in rural areas. The pastors who participate without benefit of resources are also less likely to have an annual compensation review, an annual cost of living adjustment, and a compensation increase in the past five years. Again the discrepancy becomes greater as amount of paid educational leave time increases. The stress items make little difference. Although comparable data is not available, it can be inferred that the discrepancy is not so great on the attitudinal factor since participation increases more rapidly than time/money resources received as factor scores of groups rise.

In summary of this section analyzing the allocation of time/money resources, it should be realized that the factors which influence salary are very clearly the ones which influence the allocation of resources and the extent of the discrepancy between program participation rate and proportions receiving time/money resources for various categories of clergy. It is definitely the more established local churches which are able to provide the continuing education fringe benefits - i.e. churches which are larger in terms of numbers of communicant members and expense budgets, which are more likely to have full time or at most moonlighting pastors, and which pay higher salaries in the first place. It is precisely these congregations which are more likely served by middle aged pastors who have completed college or university and hold a regular seminary degree.

To redirect the resources in order to reach the groups of clergy less likely to receive them probably requires programs which go beyond the local church support system. Many denominations already have such programs and it is possible that some of those indicating participation in the Clergy Support Study could have been supported by other than their own local church sources. It is hoped that the above analysis of continuing education resource distribution and the discrepancy calculations will serve to identify the groups which might be reached through other support systems or through a different approach on the part of local churches.

D. The Relationship between Time/Money Resources Allocated, Planned Program Participation and Obstacles to Continuing Education.

From the outset, the focus of this report has been on the variables which influence continuing education program participation and the congregational allocation of time/money resources to pastors. In selecting participation and time/money resources for consideration it has been tacitly assumed that time/money allocation directly influences program participation or at least that there is some relationship between them. Indeed, this has been a working assumption of many who are involved in continuing education activities and program planning. It has also been assumed that there are certain obstacles which somehow block or reduce participation in continuing education programs. This concern was expressed in a question in the Clergy Support Study questionnaire which sought to assess the obstacles experienced by asking respondents to check two from a list of five, to specify any other, or to check "none." A knowledge of obstacles encountered could, it was expected, be used to explain non-participation in continuing education programs.

Unfortunately an analysis of participation in light of time/money allocations and obstacles is by no means as simple or clear as the assumptions might imply. This subject was raised in the address at the SACEM meetings in June 1975 and is discussed further in the pamphlet "Continuing Education Participants." The intention here is to complete the discussion and deal more extensively with the question of obstacles.

1. Time/Money Resources and Program Participation

The first key part of the "unrelationship" between time/monies allocated and continuing education participation involves recognition of the fact that there are only 22% of all clergy who both receive time/money and plan to participate in 1974. On the other hand, 33% plan to participate even though they receive neither time nor money. Finally, there are 10% who plan no participation despite the fact that they do receive time and/or money. The remaining 35% are "logical" in that they neither receive time/money nor plan to participate.

Different programs are influenced in different ways by the provision of time and money resources. (See Table Twenty-Six). Virtually half of the participants in professional skills programs receive time and/or money while only 28% of individual study program participants receive these resources. To put it another way, nearly three-quarters of independent study program participants enter these programs at their own time and expense in contrast to half of the participants in professional skills programs. It should also be noted that of those who receive time/money resources, the majority receive both while lesser numbers receive time only and still fewer receive money only, a pattern which holds for all but one of the program types.

One can obtain a slightly different perspective by looking only at the group for whom money is provided and breaking the group down by amount of money provided. (See Table Twenty-Seven).

There is a slight increase in overall rate of participation as more money is provided, although the rate drops for those in the over $400 category. Again, in comparison, note that the participation rate is still 52% for the much larger numbers who receive no specifically designated continuing education funds. When it comes to type of program, it is the group receiving over $400 which stands out. They are far less likely to plan to engage in theological skill, clinical pastoral education and somewhat less likely to engage in professional skills programs. On the other hand, they are far more likely to plan to enter degree, independent study and organized reading programs. Again, when it comes to the larger group who are not specifically designated funds, the percentage planning independent study is even higher than for any of the groups which receive varying amounts of money.

More generally, the finding that the largest numbers of continuing education participants provide their own time and money is most suggestive and raises a number of questions. It implies that large numbers are sufficiently motivated to bear the costs involved in undertaking programs. The key question raised is why be concerned with having congregations provide time and money if pastors will participate on their own in any case? One answer to this question lies in the type of program. Independent study programs are for the most part relatively inexpensive and demand little released time. Professional skills and, to a lesser extent, theological skills programs, can be more costly and do at times demand periods away from the congregation. It is far more

appropriate that congregations support the pastors' participation in these programs and it is surprising that more than half of the congregations served by the pastors surveyed do not provide time/money resources.

In any event, it is difficult to think of lack of time/money as an obstacle to program participation when such large numbers of clergy participate at their own time and expense. Indeed, one of the important conclusions drawn from the analysis of program participation and resources provided is that program participation varies much less than resources provided. In other words, there is an uneven distribution of resources which is "absorbed" by the participants. This is especially true of independent study programs, but it also holds for the professional skill and degree programs, which are probably more expensive in terms of time and money cost.

2. Obstacles, Time/Money Resources, and Program Participation

The "unrelationship" between time/money resources and program participation becomes more ambiguous when obstacles are taken into account. The Clergy Support questionnaire examined obstacles by asking respondents to check two key obstacles from a list of five, to list any "other" obstacles or "no obstacles." (Table Twenty-Eight). The most frequently checked obstacles were "pressures of time with work" and "inadequate financial support." Less often cited was "inability to rearrange family responsibilities." Finally, "difficulty of persuading the church board of the value of

continuing education" and "unable to find programs that are worthwhile" were least mentioned. In fact, less than 10% of the respondents mentioned these obstacles. (Note that the percentages in Table Twenty-Eight total more than 100% because of respondents listing more than one obstacle).

The fact that so few respondents find difficulty in persuading their church boards of the value of continuing education or claim they are unable to find worthwhile programs indicates the widespread acceptance of continuing education and explains the extensive program participation for all clergy groups. On the other hand, the fact that time and money are the most frequently listed obstacles, appears at first sight to lend support to the assumption that time and money resource provision somehow influences program participation.

However, the obstacles cited do not appear to be the obstacles which inhibit participation. Considering first the obstacles cited and program participation, note that both time and money obstacles are cited more frequently by program participants than by non-participants! When it comes to all obstacles, the same proportion, 85% of participants and 85% of non-participants cite at least one obstacle. Fifteen percent of each group claims there are "no obstacles." In other words, participants find as many, if not more, obstacles than non-participants. There are several possible reasons for this finding:

(1) Participants overcome the obstacles because they really want to participate anyway;

(2) The amount of time and money provided are so low that they make little difference in terms of their perception

as obstacles; and

(3) The respondents misunderstood the question as it read on the questionnaire and felt they had to provide some answers whether or not they really experienced the obstacles they indicated.

It should also be added that a breakdown by type of program showed virtually no significant variation between program type for the obstacles experienced by participants and non-participants.

Nor is the ambiguity resolved by looking at the obstacles cited by those receiving time/money resources from their congregations.(Table Twenty-Nine) Larger proportions of those receiving time and/or money cited "pressures of time with work" as an obstacle than did those who received neither time nor money! While it is also true that lesser proportions of those receiving money cited "inadequate financial support" as an obstacle than did those receiving time only or neither time nor money, the differences are not as great as one might expect. In fact, 32% of those receiving time and money and 27% of those receiving money still cite inadequate financial support as an obstacle. When it comes to all obstacles there is some, but hardly dramatic, difference between the 87% of those receiving neither time nor money and the 77%, 83% and 76% of the other groups receiving time and/or money.

Again, one may question how much of an obstacle the

lack of time and money constitutes when it is cited with comparatively equal frequency by those receiving and those not receiving such resources. It is also striking that program participation rates are not dramatically influenced by time/money provisions although certain program types do appear to have larger numbers who participate at their own time and expense. On the one hand, it is possible to argue that participants who report experiencing obstacles would participate even more if these obstacles were not present. On the other hand, the conclusion to be drawn from the data is that although time and money provision may influence a pastor's participation in continuing education programs, non-provision of these resources by no means blocks participation.

E. Note: How Some Respondents View Continuing Education

A different type of data on continuing education is contained in the comments made by respondents in the space provided at the end of the Clergy Support Study questionnaire. Of the 4,635 questionnaires returned, a total of 1,392 contained respondent comments, a high number considering the fact that the questionnaire itself was 15 pages long. Of the 1,392 with comments, 265 mentioned or discussed continuing education whereas the other 1,127 concerned themselves with other support issues. Since only 265 out of 4,635 respondents commented, and since the decision to comment depended on whether the particular respondent chose to respond, it cannot be claimed that these comments are representative of the clergy as a whole. However, they can be taken as suggestive and they are useful for defining issues.

The responses were about evenly split between those favorably disposed and those quite critical of continuing education. The favorably disposed comments were of the order that continuing education is useful or that the particular respondent had enjoyed a fruitful continuing education experience. The critical comments revolved around several issues:

1. The meaning of continuing education is unclear. Whatever it is, continuing education is something one should be doing anyway. Respondents advancing this viewpoint usually proceeded to discuss continuing education in terms of one or more of the following activities:

a. Sabbatical: a "dream" of many pastors.

b. Education to compensate for lack of training prior to entering the ministry.

c. Correspondence courses.

d. Informal or personal study programs.

e. Building of new skills such as counseling, social science, etc., especially psychology.

f. Strengthening of theological skills.

g. Clinical or practical training closely related to local parish work.

2. Continuing education assumes a professional model of the ministry which encourages pastors to go to school and regard themselves as underpaid. There are other contrasting models of ministry which are preferable in the opinion of these respondents:

a. Ministry as "vocation" (versus "profession"): Such a ministry would treat the ministry as a call and would rely on dedication rather than training of the pastor. To this end, a program of spiritual renewal would be preferable to one of continuing education.

b. Ministry as "experience": Ministry must be felt or experienced. Education for ministry is "irrelevant" and has little to offer. The movement is dominated by professors who have their own interests to pursue.

3. Continuing education is something that can be afforded by larger churches and it may well be tied to getting a better salary. Because of this, it has little to offer the small church pastors.

Again, it should be borne in mind that these responses are the responses of a small, not necessarily representative group of clergy. They are presented here in order to convey a broader perspective on continuing education as it is perceived by some respondents. The comments and criticisms are meant to be suggestive rather than definitive.

## Conclusion and Recommendations

This review of data systematically collected in the 1974 Clergy Support Study shows that it is denomination which most significantly influences whether or not a pastor planned to participate in continuing education programs in 1974 and whether or not the congregation designated time and/or money resources. Regional differences in participation and resources designated were also apparent. On the whole, a series of analytic variables related to pastors and church support systems showed relatively little influence on general rates of program participation. However, these same variables, especially those related to church structure and support systems, showed a much greater influence over whether or not congregations designated time/money resources for continuing education. Generally, the pastors who received continuing education support were middle aged, college and seminary graduates who served larger congregations on a full time basis and received higher salaries.

A more refined data analysis showed that the analytic variables influenced different types of programs in different ways. Of the three major program types, the one most influenced by the analytic variables was independent study while theological skills showed the most consistent rate of participation for all clergy groups. Professional skills program participation reflected the general trend of participation evidenced in the clergy support variables. Calculation of a discrepancy figure, which in effect examined participation rates for clergy groups in terms of time/money

resources designated, showed that the greatest disparity fell in the groups of clergy who were part-timers, earning less than $6000, younger and less well educated. They also tended to serve smaller congregations in rural areas and to have fewer compensation benefits.

A broader view of the relationships among planned participation, time/money resources allocated and obstacles to continuing education showed them to be problematic. Curiously, there are more clergy who plan to participate even though they do not receive time and/or money than there are clergy who both participate and receive congregationally designated resources. In other words, it would appear that the uneven distribution of resources is "absorbed" by the participants. It is also problematic that participants and non-participants in equal proportions cite obstacles to participation. Finally, it would appear that inadequate financial support is cited as an obstacle both by participants and non-participants. All of this suggests that time and money resources designated by congregations do not have a direct impact upon program participation.

Finally, a review of open ended comments offered by a number of the study respondents revealed that there are some clergy who remain unclear about the nature of continuing education and others who suspect its aims in that they see it as directed toward overly professionalized groups of clergy.

These conclusions suggest the following recommendations:

1. Theological skill programs may be directed toward a representative cross section of clergy. Professional skill and independent study programs should be designed with the realization that certain groups will be more predisposed than others to participate in these programs.

2. The disparity between program participation and time/money resources designated can be resolved (a) through direct denominational subsidies aimed at reaching those least likely to receive resources or (b) through programs designed to involve the smaller, rural congregations who are less likely to designate time/money resources to their pastors.

3. Programs should be developed in terms of cost feasibility. On the one hand, it makes sense to direct the more costly professional skill programs to pastors who receive time and money resources while independent study programs are directed toward pastors who do not receive these resources. On the other hand, continuing education can serve as a change agent only if special efforts are made to reach groups who would not normally be predisposed to participate in particular program types.

4. The continuing education movement needs even further clarification of its purposes and intentions. All pastors should be aware of what continuing education is and what it is not.

5. This report has presented a broad overview of continuing education participation and resources available. Although such an overview is most useful in planning of program types, further research may be necessary to plan for particular programs in

particular denominations.

6. As suggested in "Continuing Education Participants," it may well be that continuing education has reached a threshold in terms of the numbers of clergy who can be attracted into its programs. If this is so, it is appropriate now to raise other questions such as: participant satisfaction with programs or how participation influences the pastor's self-awareness or behavior, to cite only two of many. Future clergy support studies or general surveys should go beyond the basic questions of who participates or the amount of time/money resources which are provided for continuing education.

## APPENDIX I

| Section | |
|---|---|
| A | Tables One - Seven |
| B | Tables Eight - Sixteen |
| C | Tables Seventeen - Twenty-Five |
| D | Tables Twenty-Six - Twenty-Nine |

## TABLE ONE

### CONTINUING EDUCATION PROGRAM ACTIVITY (DID IN '72 OR '73 AND PLANNED IN '74) BY DENOMINATION

**Figures represent percentage of clergy in a denomination who fall into particular categories**

| Denomination | Program Activity: Did in '72 or '73 | | Planned in '74 | |
|---|---|---|---|---|
| | One | Two or More | One | Two or More |
| PC - US | 34% | 44% | 36% | 30% |
| LCA | 38% | 42% | 38% | 27% |
| ALC | 44% | 31% | 42% | 22% |
| ABC | 39% | 33% | 37% | 24% |
| UMC | 34% | 42% | 32% | 29% |
| ECA | 33% | 35% | 32% | 25% |
| CB | 32% | 37% | 37% | 20% |
| TOTAL USA CLERGY | 34% | 33% | 31% | 24% |
| CG | 31% | 35% | 24% | 30% |
| CC (Dis) | 34% | 36% | 31% | 21% |
| SBC | 30% | 28% | 30% | 21% |
| UCC | 36% | 35% | 30% | 20% |
| ECC | 39% | 16% | 32% | 16% |
| LC - MS | 34% | 33% | 27% | 21% |
| OBSC | 23% | 25% | 23% | 24% |
| EFC | 40% | 30% | 26% | 20% |
| AG | 28% | 22% | 22% | 20% |
| CRC | 30% | 25% | 33% | 11% |
| TWC | 34% | 20% | 23% | 16% |
| FUM | 34% | 18% | 22% | 10% |

## TABLE TWO

### PLANNED CONTINUING EDUCATION ACTIVITY AND CONGREGATIONS DESIGNATING CONTINUING EDUCATION RESOURCES BY REGION OF U. S.

| | Percent of Pastors Planning Some Continuing Education Activity for 1974 | Percent of Congregations Designating Continuing Education Time and/or Money Resources with Pastors Planning to Participate | Discrepancy |
|---|---|---|---|
| Northeast | 55% | 31% | 24 |
| Mid Atlantic | 54% | 27% | 27 |
| South Atlantic | 54% | 17% | 37 |
| East North Central | 60% | 31% | 29 |
| East South Central | 50% | 14% | 36 |
| West North Central | 54% | 24% | 30 |
| West South Central | 53% | 14% | 39 |
| Mountain | 57% | 23% | 34 |
| Pacific | 65% | 31% | 34 |
| National | 55% | 22% | 33 |

## TABLE THREE

### PLANNED CONTINUING EDUCATION ACTIVITY AND CONGREGATIONS DESIGNATING CONTINUING EDUCATION RESOURCES BY STATE

| | Percent Planning Continuing Education during 1974 | Percent Allocated Resources with Pastors Planning to Participate | Discrepancy |
|---|---|---|---|
| National Sample | 55% | 22% | 33 |
| State | | | |
| Alabama | 52% | 18% | 34 |
| Alaska | 67% | 17% | 50 |
| Arizona | 43% | 18% | 25 |
| Arkansas | 51% | 11% | 40 |
| California | 66% | 27% | 39 |
| Colorado | 67% | 27% | 40 |
| Connecticut | 67% | 43% | 24 |
| Delaware | 74% | 46% | 28 |
| District of Columbia | 59% | 31% | 28 |
| Florida | 44% | 12% | 32 |
| Georgia | 51% | 13% | 38 |
| Hawaii | 45% | 19% | 26 |
| Idaho | 48% | 30% | 18 |
| Illinois | 67% | 32% | 35 |
| Indiana | 58% | 28% | 30 |
| Iowa | 52% | 25% | 27 |
| Kansas | 57% | 23% | 34 |
| Kentucky | 54% | 13% | 41 |

| State | Percent Planning Continuing Education during 1974 | Percent Allocated Time and/or Money Resources | Discrepancy |
|---|---|---|---|
| Louisiana | 67% | 12% | 55 |
| Maine | 45% | 20% | 25 |
| Maryland | 62% | 34% | 28 |
| Massachusetts | 53% | 22% | 31 |
| Michigan | 63% | 40% | 23 |
| Minnesota | 61% | 34% | 27 |
| Mississippi | 62% | 15% | 47 |
| Missouri | 49% | 17% | 32 |
| Montana | 32% | 17% | 15 |
| Nebraska | 52% | 23% | 29 |
| Nevada | 56% | 35% | 21 |
| New Hampshire | 56% | 37% | 19 |
| New Jersey | 51% | 26% | 25 |
| New Mexico | 77% | 16% | 61 |
| New York | 54% | 27% | 27 |
| North Carolina | 50% | 14% | 36 |
| North Dakota | 59% | 25% | 34 |
| Ohio | 58% | 26% | 32 |
| Oklahoma | 50% | 10% | 40 |
| Oregon | 62% | 38% | 24 |
| Pennsylvania | 54% | 28% | 26 |
| Rhode Island | 45% | 37% | 8 |
| South Carolina | 60% | 20% | 40 |
| South Dakota | 50% | 19% | 31 |

| State | Percent Planning Continuing Education during 1974 | Percent Allocated Time and/or Money Resources | Discrepancy |
|---|---|---|---|
| Tennessee | 36% | 11% | 25 |
| Texas | 52% | 16% | 36 |
| Utah | 73% | 54% | 19 |
| Vermont | 45% | 30% | 15 |
| Virginia | 62% | 20% | 42 |
| Washington | 64% | 37% | 27 |
| West Virginia | 62% | 21% | 41 |
| Wisconsin | 49% | 26% | 23 |
| Wyoming | 68% | 20% | 48 |

## TABLE FOUR

### TYPE OF CONTINUING EDUCATION PROGRAM PARTICIPATION PLANNED FOR 1974 OVERALL SAMPLE

| Program Name and Abbreviation | Percent Planning to Participate in 1974 | Percent Who Participated in 1972 - 1973 |
|---|---|---|
| Institute or Seminar, focused mainly on professional skills, such as preaching, group work, planning, counseling (Prof. Skills) | 38% | 42% |
| Institute or Seminar, focused mainly on theology, Bible, ethics, etc. (Theol. Skills) | 31% | 36% |
| Clinical Pastoral Education (C. P. E.) | 15% | 20% |
| Urban Action Training or Community Organization (U.A.T.) | 5% | 8% |
| Degree Program in University or Seminary (Degree) | 16% | 16% |
| Course work in University or Seminary - not related to degree program (Course Work) | 10% | 9% |
| Independent Study Program (Ind. Study) | 35% | 34% |
| Organized Reading Program (Org. Reading) | 15% | 14% |
| Other | 6% | 6% |
| Overall Rate One Program | 31% | 33% |
| Two or More Programs | 24% | 33% |

## TABLE FIVE

### TYPE OF PROGRAM PARTICIPATION PLANNED BY DENOMINATION

Percentages are based on number of clergy in a denomination who are planning program participation

| | Type of Program | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Prof. Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
| P.C., U.S. | 39% | 23% | 9% | 6% | 25% | 5% | 33% | 16% | 3% |
| L.C.A. | 40% | 30% | 7% | 6% | 13% | 9% | 32% | 17% | 10% |
| A.L.C. | 40% | 38% | 7% | 3% | 9% | 11% | 21% | 9% | 9% |
| A.B.C. | 43% | 18% | 11% | 3% | 25% | 8% | 29% | 16% | 6% |
| U.M.C. | 44% | 31% | 15% | 5% | 13% | 12% | 32% | 16% | 6% |
| T.E.C. | 42% | 32% | 11% | 5% | 11% | 7% | 34% | 19% | 6% |
| C.B. | 44% | 34% | 12% | 6% | 11% | 7% | 26% | 9% | 7% |
| Median All U.S. Clergy | 38% | 31% | 15% | 5% | 16% | 10% | 35% | 15% | 6% |
| C.G. | 61% | 28% | 27% | 5% | 12% | 3% | 27% | 20% | 3% |
| C.C. (DIS) | 39% | 19% | 12% | 4% | 15% | 10% | 37% | 18% | 3% |
| S.B.C. | 26% | 34% | 18% | 5% | 20% | 10% | 41% | 13% | 4% |
| U.C.C. | 44% | 27% | 13% | 2% | 18% | 14% | 31% | 11% | 7% |
| E.C.C. | 53% | 23% | 10% | 2% | 14% | 4% | 20% | 14% | 2% |

TYPE OF PROGRAM PARTICIPATION PLANNED BY DENOMINATION

(Continued)

| | Prof. Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|
| L.C. - MS | 37% | 29% | 10% | 3% | 18% | 12% | 40% | 16% | 4% |
| O.B.S.C. | 43% | 32% | 19% | 9% | 9% | 11% | 53% | 9% | 2% |
| E.F.C. | 48% | 48% | 21% | 4% | 12% | 10% | 21% | 17% | 2% |
| A.G. | 39% | 40% | 29% | 4% | 12% | 7% | 46% | 13% | 1% |
| C.R.C. | 39% | 26% | 18% | 2% | 8% | 20% | 23% | 6% | - |
| T.W.C. | 38% | 32% | 16% | 4% | 14% | 7% | 37% | 10% | 5% |
| F.U.M. | 32% | 21% | 37% | - | 5% | 11% | 37% | 11% | 5% |

## TABLE SIX

### REGION AND PROGRAM PARTICIPATION

Figures represent percent of pastors in a given region who plan to participate in listed program types

| Region | Prof'l Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|
| Northeast | 45% | 24% | 14% | 2% | 19% | 14% | 29% | 14% | 3% |
| Mid Atlantic | 34% | 28% | 10% | 5% | 10% | 8% | 30% | 19% | 8% |
| South Atlantic | 39% | 33% | 17% | 4% | 14% | 7% | 36% | 14% | 5% |
| East North Central | 48% | 29% | 13% | 5% | 13% | 10% | 30% | 14% | 5% |
| East South Central | 28% | 39% | 21% | 5% | 25% | 14% | 25% | 5% | 7% |
| West North Central | 36% | 25% | 11% | 5% | 15% | 16% | 34% | 15% | 6% |
| West South Central | 37% | 32% | 16% | 4% | 17% | 9% | 50% | 22% | 7% |
| Mountain | 31% | 45% | 16% | 3% | 15% | 9% | 42% | 14% | 7% |
| Pacific | 41% | 31% | 13% | 8% | 22% | 12% | 40% | 19% | 3% |

## TABLE SEVEN

### CONTINUING EDUCATION RESOURCES BY DENOMINATION

### (TIME AND/OR MONIES DESIGNATED BY CONGREGATIONS)

Figures show percentages of pastors in a denomination who receive particular types of resources.

| | Time and Money | Time not Money | Money not Time | Over 2 Weeks | Over $200 |
|---|---|---|---|---|---|
| P.C. - U.S. | 30% | 13% | 5% | 1% | 10% |
| L.C.A. | 42% | 11% | 8% | 4% | 4% |
| A.L.C. | 39% | 8% | 9% | 4% | 9% |
| A.B.C. | 41% | 4% | 10% | 4% | 8% |
| U.M.C. | 21% | 14% | 6% | 6% | 4% |
| E.C.A. | 17% | 13% | 6% | 2% | 5% |
| C. B. | 34% | 5% | 11% | 6% | 4% |
| Total U.S.A. Congs. | 18% | 9% | 5% | 4% | 4% |
| C. G. | 13% | 8% | 2% | 5% | 2% |
| C.C. (DIS) | 18% | 11% | 5% | 4% | 8% |
| S. B. C. | 6% | 5% | 2% | 3% | 4% |
| U. C. C. | 20% | 9% | 7% | 6% | 6% |
| E. C. C. | 16% | 6% | 8% | 4% | 8% |

## CONTINUING EDUCATION RESOURCES BY DENOMINATION

(Continued)

| | Time and Money | Time not Money | Money not Time | Over 2 Weeks | Over $200 |
|---|---|---|---|---|---|
| L. C. MS | 13% | 8% | 9% | 6% | 4% |
| O.B.S.C. | 3% | 5% | - | 1% | - |
| E. F. C. | 6% | 4% | 5% | 3% | 1% |
| A. G. | 6% | 6% | - | 2% | 2% |
| C. R. C. | 17% | 2% | 7% | 1% | 3% |
| T. W. C. | 12% | 5% | 2% | - | 1% |
| F. U. M. | 12% | 10% | 3% | 1% | 1% |

## TABLE EIGHT

### AGE AND PLANNED PARTICIPATION IN 1974

Percentages of Age Group Planning to Participate in One or More Programs

| | |
|---|---|
| Under 30 | 60% |
| 30 - 39 | 61% |
| 40 - 49 | 55% |
| 50 - 59 | 51% |
| Over 60 | 44% |

Percentages of Continuing Education Participants in Age Groups Who Plan to Participate in Various Program Types

| | Prof'l Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|
| Under 30 | 42% | 34% | 21% | 4% | 28% | 11% | 18% | 14% | 4% |
| 30 - 39 | 42% | 27% | 16% | 5% | 24% | 9% | 30% | 14% | 6% |
| 40 - 49 | 39% | 34% | 15% | 5% | 15% | 11% | 36% | 15% | 6% |
| 50 - 59 | 36% | 35% | 13% | 4% | 8% | 11% | 38% | 17% | 5% |
| Over 60 | 26% | 30% | 11% | 7% | 4% | 6% | 19% | 11% | 6% |
| | (Decline) | | (Decline) | | (Sharpest Decline ) | | (Rise and Decline) | | |

## TABLE NINE

### EDUCATION AND PLANNED PARTICIPATION

**Figures show percentage of continuing education participants who plan to participate in various program types**

| Non-Theological Education Completed | Part. Rate | Prof'l Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|---|
| Primary or Some H. S. | 37% | 33% | 32% | 14% | 5% | 3% | 19% | 47% | 6% | 6% |
| Completed H.S. | 46% | 27% | 32% | 21% | 11% | 10% | 12% | 52% | 13% | 5% |
| Some College or Post H. S. | 56% | 35% | 39% | 23% | 6% | 14% | 14% | 45% | 12% | 6% |
| Completed College or Univ. | 55% | 40% | 30% | 11% | 4% | 15% | 7% | 29% | 15% | 6% |
| Some Grad. Study | 58% | 39% | 31% | 15% | 6% | 21% | 11% | 39% | 17% | 5% |
| Master's Degree | 57% | 37% | 26% | 19% | 4% | 18% | 10% | 32% | 17% | 5% |
| Doctorate or Other Prof'l Degree | 52% | 21% | 24% | 17% | 0 | 14% | 0 | 4% | 0 | 0 |
| | | (Rise & Decline) | (De-cline) | | | (Rise & Decline) | (De-cline) | (Sharp Decline) | | |
| **Theological Education Completed** | | | | | | | | | | |
| No Seminary Attendance | 51% | 37% | 35% | 29% | 6% | 13% | 15% | 44% | 15% | 7% |
| Seminary Attendance | 52% | 28% | 32% | 14% | 8% | 22% | 12% | 43% | 12% | 3% |
| Reg. Sem. Degree | 57% | 41% | 30% | 11% | 3% | 14% | 9% | 31% | 17% | 7% |
| Master's Degree | 55% | 36% | 34% | 10% | 3% | 15% | 6% | 32% | 16% | 5% |
| Doctorate or Other Theol. Degree | 56% | 34% | 31% | 19% | 5% | 23% | 9% | 39% | 6% | 2% |
| | | (Some Variation) | | (Some Variation) | | (Some Varia-tion) | (De-cline) | (Some Decline) | | |

## TABLE TEN

### CONGREGATIONAL SIZE, TYPE OF LOCATION AND PLANNED PROGRAM PARTICIPATION

Figures represent percentages of continuing education participants who plan to participate in various program types

| Cong.Size | Part. Rate | Prof'l Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|---|
| Less than 200 | 51% | 37% | 30% | 20% | 6% | 17% | 9% | 40% | 15% | 5% |
| 200 - 500 | 56% | 39% | 31% | 14% | 3% | 15% | 11% | 34% | 16% | 5% |
| More than 500 | 58% | 38% | 34% | 11% | 5% | 15% | 10% | 32% | 14% | 6% |
| | | | | Decline | | | | Some Decline | | |
| Type of Location | | | | | | | | | | |
| Urban | 57% | 37% | 30% | 13% | 7% | 15% | 9% | 40% | 17% | 6% |
| Suburban | 61% | 40% | 32% | 12% | 3% | 17% | 10% | 28% | 14% | 5% |
| Small Town | 53% | 39% | 33% | 15% | 3% | 13% | 10% | 36% | 16% | 5% |
| Rural | 51% | 34% | 30% | 21% | 5% | 20% | 12% | 35% | 10% | 6% |
| | | | | Some Variation | | Some Variation | | Some Variation | Some Varia-tion | |

## TABLE ELEVEN

### SALARY AND TYPE OF PROGRAM PARTICIPATION

Figures show percentage of continuing education participants who plan to participate in various program types

| Salary | Part. Rate | Prof. Studies | Theol. Stud. | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|---|
| Less than $6000 | 54% | 27% | 26% | 19% | 10% | 22% | 12% | 50% | 11% | 5% |
| $6000-8999 | 47% | 40% | 29% | 20% | 3% | 18% | 11% | 34% | 16% | 6% |
| $9000-11999 | 56% | 36% | 31% | 15% | 4% | 14% | 10% | 31% | 16% | 6% |
| $12000-14999 | 59% | 45% | 34% | 12% | 4% | 15% | 8% | 33% | 14% | 4% |
| More than $15000 | 57% | 39% | 38% | 9% | 4% | 11% | 9% | 32% | 16% | 8% |
| | | | (Steady Increase) | (Decrease) | | (Decrease) | | | | |

## TABLE TWELVE

### HOURS WORKED IN SECULAR EMPLOYMENT AND TYPE OF PROGRAM

| | Overall Rate | Prof'l Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|---|
| Full Time 0 | 55% | 38% | 32% | 13% | 4% | 15% | 9% | 34% | 15% | 5% |
| "Moonlighters" 1-19 | 54% | 49% | 31% | 20% | 3% | 19% | 10% | 29% | 19% | 8% |
| "Part-time" 20+ | 55% | 29% * | 27% | 24% * | 10% | 20% | 14% | 47% * | 12% | 6% |

### STRESS ITEMS MENTIONED BY MORE THAN FIVE PERCENT OF RESPONDENTS AND PROGRAM TYPE

| | Overall Rate | Prof'l Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|---|
| Need More Money | 59% | 39% | 30% | 15% | 4% | 19% | 10% | 39% | 15% | 5% |
| Work of Church Seems Futile | 57% | 39% | 26% | 13% | 3% | 21% | 10% | 28% | 16% | 8% |
| Disappointment with Denominational Leadership | 60% | 32% | 29% | 13% | 4% | 17% | 16% | 37% | 16% | 7% |
| Loneliness | 59% | 37% | 32% | 11% | 2% | 18% | 16% | 37% | 17% | 5% |
| Inability to Find Another Local Church | 54% | 44% | 35% | 14% | 3% | 17% | 12% | 37% | 15% | 2% |

## TABLE THIRTEEN

### CONTINUING EDUCATION/PROFESSIONALISM FACTOR

### SCORE AND PROGRAM TYPE

| C.E. Prof. Atr. Factor Score | Over-all Rate | Prof. Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|---|
| Low | 46% | 32% | 31% | 12% | 5% | 10% | 9% | 38% | 14% | 7% |
| Middle | 55% | 35% | 31% | 14% | 5% | 16% | 10% | 36% | 14% | 6% |
| High | 65% | 44% | 32% | 18% | 5% | 21% | 11% | 32% | 16% | 5% |
| | | (Increase) | | (Increase) | | (Increase) | | | | |

## TABLE FOURTEEN

### FUTURE PLANS AND TYPE OF PROGRAM PARTICIPATION

| Future Plans | Part. Rate | Prof. Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|---|
| Seeking Change | 61% | 22% | 18% | 10% | 2% | 18% | 6% | 19% | 10% | 2% |
| Ready for Change | 57% | 21% | 16% | 10% | 2% | 13% | 9% | 19% | 9% | 5% |
| Not Looking for Change | 55% | 21% | 18% | 8% | 3% | 6% (Sharp Decline) | 6% | 20% | 8% | 3% |

## TABLE FIFTEEN

### RELATIONSHIP BETWEEN 1972-73 ACTUAL PARTICIPATION AND PLANNED PARTICIPATION FOR 1974

1974 Planned

| 1972-73 Participation Type Program | Over-all Rate | Prof'l Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|---|
| Prof'l Skills | 67% | 64% | 40% | 18% | 4% | 14% | 12% | 29% | 15% | 3% |
| Theol. Skills | 70% | 46% | 65% | 18% | 5% | 14% | 13% | 33% | 16% | 3% |
| C.P.E. | 64% | 45% | 39% | 45% | 6% | 16% | 17% | 38% | 22% | 3% |
| U.A.T. | 68% | 39% | 35% | 28% | 43% | 17% | 16% | 42% | 27% | 3% |
| Degree | 69% | 29% | 23% | 17% | 5% | 72% | 11% | 27% | 11% | 4% |
| Course Work | 73% | 39% | 40% | 18% | 9% | 13% | 54% | 35% | 22% | 3% |
| Ind. Study | 77% | 31% | 29% | 17% | 6% | 12% | 12% | 81% | 24% | 3% |
| Org. Reading | 81% | 43% | 29% | 19% | 7% | 13% | 18% | 54% | 75% | 4% |
| Other | 61% | 18% | 16% | 6% | 0 | 5% | 5% | 12% | 11% | 76% |
| None | 13% | 39% | 19% | 7% | 5% | 7% | 4% | 23% | 8% | 4% |

## TABLE SIXTEEN

### SELECTED OTHER VARIABLES AND RATES OF PLANNED PARTICIPATION

| | Percent Planning to Participate in One or More Programs in 1974 |
|---|---|
| **Annual Compensation Review** | |
| Yes | 58% |
| No | 51% |
| **Annual Cost of Living Adjustment** | |
| Yes | 58% |
| No | 52% |
| **Number of Compensation Increases in Past Five Years** | |
| 0, 1 | 48% |
| 2, 3 | 55% |
| 4, 5 | 58% |
| (Not Reported | 42%) |
| **Provided with Paid Educational Leave Time** | |
| Yes | |
| **Amount of Educational Leave Time** | |
| 1 week | 61% |
| 2 weeks | 57% |
| 3 or more weeks | 56% |
| (Not Reported [28% of Sample] | 46%) |

## TABLE SEVENTEEN

### RECEIPT OF TIME/MONEY RESOURCES AND AGE

| Age | Time and Money | Time not Money | Money not Time | Neither Time nor Money |
|---|---|---|---|---|
| Under 30 | 18% | 6% | 5% | 71% |
| 30 - 39 | 19% | 11% | 7% | 62% |
| 40 - 49 | 19% | 10% | 5% | 66% |
| 50 - 59 | 17% | 7% | 5% | 72% |
| Over 60 | 13% | 8% | 2% | 77% |
| Entire Sample | 18% | 9% | 5% | 68% |

## TABLE EIGHTEEN

### RECEIPT OF TIME/MONEY RESOURCES AND EDUCATION

| Non-Theological Education Completed | Time and Money | Time not Money | Money not Time | Neither Time nor Money |
|---|---|---|---|---|
| Primary or Some H. S. | 3% | 4% | - | 93% |
| Completed H. S. | 5% | 3% | 1% | 91% |
| Some College or Post H. S. | 10% | 9% | 2% | 80% |
| Completed College or University | 20% | 9% | 6% | 65% |
| Some Graduate Study | 22% | 9% | 6% | 63% |
| Master's Degree | 23% | 11% | 8% | 58% |
| Doctorate or Other Professional Degree | 16% | 10% | 6% | 68% |
| **Theological Education Completed** | | | | |
| No Seminary Attendance | 6% | 7% | 1% | 85% |
| Seminary Attendance | 10% | 7% | 3% | 80% |
| Regular Seminary Degree | 23% | 10% | 7% | 60% |
| Master's Degree | 20% | 11% | 6% | 64% |
| Doctorate or Other Theological Degree | 15% | 7% | 5% | 73% |

## TABLE NINETEEN

### RECEIPT OF TIME/MONEY RESOURCES AND SALARY

| Salary | Time and Money | Time not Money | Money not Time | Neither Time nor Money |
|---|---|---|---|---|
| Less than $6000 | 5% | 5% | 1% | 89% |
| $6000 - $8999 | 12% | 9% | 4% | 75% |
| $9000 - $11999 | 20% | 9% | 7% | 65% |
| $12000 - $14999 | 24% | 11% | 6% | 60% |
| More than $15000 | 25% | 11% | 7% | 57% |
| Median Salary | $11589 | $11108 | $11295 | $9800 |

## TABLE TWENTY

### RECEIPT OF TIME/MONEY RESOURCES AND CONGREGATIONAL SIZE, EXPENSE BUDGET, AND TYPE OF LOCATION

| | Time and Money | Time not Money | Money not Time | Neither Time nor Money |
|---|---|---|---|---|
| Number Communicant Members | | | | |
| Less than 200 | 11% | 7% | 3% | 80% |
| 200 - 500 | 19% | 10% | 6% | 65% |
| More than 500 | 23% | 10% | 6% | 60% |
| (Median Membership) | (419) | (364) | (382) | (276) |
| Annual Expense Budget | | | | |
| Less than $20000 | 10% | 8% | 4% | 78% |
| $20000 - $49999 | 20% | 9% | 6% | 65% |
| More than $50000 | 23% | 10% | 6% | 60% |
| Type of Location | | | | |
| Urban | 22% | 10% | 5% | 63% |
| Suburban | 22% | 10% | 8% | 60% |
| Small Town | 16% | 10% | 5% | 69% |
| Rural | 10% | 6% | 3% | 81% |

## TABLE TWENTY-ONE

### RECEIPT OF TIME/MONEY RESOURCES AND HOURS WORKED IN SECULAR EMPLOYMENT

| Hours in Secular Employment | Time and Money | Time not Money | Money not Time | Neither Time nor Money |
|---|---|---|---|---|
| Full Time 0 | 20% | 10% | 6% | 65% |
| "Moonlighting" 1 - 19 | 18% | 10% | 6% | 66% |
| "Part Time" 20 + | 3% | 4% | 2% | 90% |

### RECEIPT OF TIME/MONEY RESOURCES AND STRESS ITEMS MENTIONED BY MORE THAN FIVE PERCENT OF RESPONDENTS

| | Time and Money | Time not Money | Money not Time | Neither Time nor Money |
|---|---|---|---|---|
| Need more money | 16% | 9% | 5% | 69% |
| Work of church seen futile | 19% | 8% | 6% | 67% |
| Disappointed with denominational leadership | 13% | 11% | 6% | 70% |
| Loneliness | 18% | 11% | 6% | 65% |
| Inability to find another local church | 13% | 11% | 5% | 72% |

TABLE TWENTY-TWO

RECEIPT OF TIME/MONEY RESOURCES AND
SELECTED OTHER VARIABLES

| | Time and Money | Time not Money | Money not Time | Neither Time nor Money |
|---|---|---|---|---|
| Annual Compensation Review | | | | |
| Yes | 23% | 10% | 6% | 61% |
| No | 11% | 7% | 4% | 78% |
| Annual Cost of Living Adjustment | | | | |
| Yes | 25% | 10% | 7% | 58% |
| No | 11% | 8% | 4% | 77% |
| Number of Compensation Increases in Past Five Years | | | | |
| 0, 1 | 8% | 8% | 3% | 82% |
| 2, 3 | 15% | 9% | 4% | 73% |
| 4, 5 | 24% | 10% | 7% | 60% |
| Amount of Paid Educational Leave Time | | | | |
| 1 week | 23% | 13% | 7% | 58% |
| 2 weeks | 22% | 9% | 5% | 65% |
| 3 weeks | 17% | 11% | 5% | 68% |
| (Not Reported | 9% | 5% | 4% | 82%) |

## TABLE TWENTY-THREE

RECEIPT OF MONEY RESOURCES AND

SCORE ON CONTINUING EDUCATION - PROFESSIONAL FACTOR

| | Up to $100 | $100-200 | $200-400 | Over $400 | None |
|---|---|---|---|---|---|
| Low | 7% | 6% | 3% | 1% | 83% |
| Medium | 11% | 8% | 3% | 2% | 76% |
| High | 13% | 12% | 3% | 2% | 70% |

## TABLE TWENTY-FOUR

### DISCREPANCY FIGURES FOR GROUPS OF CLERGY

### CATEGORIZED BY CLERGY SUPPORT VARIABLES

| Age | Discrepancy |
|---|---|
| Under 30 | 31 |
| 30 - 39 | 24 |
| 40 - 49 | 21 |
| 50 - 59 | 22 |
| Over 60 | 21 |

| Non-Theological Education | |
|---|---|
| Primary or some High School | 30 |
| Completed High School | 37 |
| Some College or Post High School | 35 |
| Completed College or University | 20 |
| Some Grad. Study | 21 |
| Master's Degree | 15 |
| Doctorate or Other Professional Degree | 20 |

| Salary | |
|---|---|
| Less than $6000 | 43 |
| $6000 - $8999 | 22 |
| $9000 - $11999 | 20 |
| $12000 - $14999 | 18 |
| More than $15000 | 14 |

| Hours Worked in Secular Employment | | |
|---|---|---|
| Full time | 0 | 19 |
| Moonlighters | 1-19 | 20 |
| Part Timers | 20+ | 46 |

| Stress Items | |
|---|---|
| Need More Money | 29 |
| Work/Futile | 24 |
| Disappointment with Leadership | 30 |
| Loneliness | 24 |
| Inability to find another Local Church | 25 |

DISCREPANCY FIGURES (Continued) TABLE TWENTY-FOUR

| | |
|---|---|
| **Theological Education** | |
| No Seminary Attendance | 37 |
| Seminary Attendance | 32 |
| Req. Seminary Degree | 17 |
| Master's Degree | 18 |
| Doctorate or Other Theological Degree | 29 |
| **Number Communicant Members** | |
| less than 200 | 30 |
| 200 - 500 | 21 |
| More than 500 | 19 |
| **Annual Expense Budget** | |
| Less than $20000 | 32 |
| $20000 - $49999 | 20 |
| More than $50000 | 18 |
| **Type of Location** | |
| Urban | 20 |
| Suburban | 21 |
| Small Town | 22 |
| Rural | 32 |

| | | |
|---|---|---|
| **Selected Other Variables** | | |
| Annual Comp. Review | | |
| | Yes | 17 |
| | No | 29 |
| Annual Cost of Living Adjustment | | |
| | Yes | 16 |
| | No | 29 |
| Number of Compensation Increases - Past 5 Years | | |
| | 0,1 | 29 |
| | 2,3 | 27 |
| | 4,5 | 17 |
| Amount of Paid Educational Leave Time | | |
| | 1 week | 18 |
| | 2 weeks | 21 |
| | 3 or more weeks | 23 |

## TABLE TWENTY-FIVE

### RECEIPT OF TIME/MONEY RESOURCES AND REGION

| Region | Time and Money | Time not Money | Money not Time | Neither Time nor Money |
|---|---|---|---|---|
| Northeast | 22% | 11% | 8% | 58% |
| Mid Atlantic | 26% | 10% | 6% | 58% |
| South Atlantic | 14% | 9% | 4% | 74% |
| East North Central | 23% | 10% | 9% | 58% |
| East South Central | 7% | 9% | 5% | 79% |
| West North Central | 20% | 9% | 5% | 66% |
| West South Central | 11% | 7% | 3% | 78% |
| Mountain | 23% | 6% | 4% | 68% |
| Pacific | 23% | 12% | 4% | 62% |

TABLE TWENTY-SIX

RECEIPT OF TIME/MONEY RESOURCES AND

TYPE OF PROGRAM PARTICIPATION PLANNED

| Type of Program | Time and Money | Time not Money | Money not Time | Neither Time nor Money |
|---|---|---|---|---|
| Prof. Skills | 28% | 13% | 8% | 51% |
| Theol. Skills | 27% | 12% | 6% | 56% |
| Course Work | 22% | 14% | 8% | 56% |
| C. P. E. | 20% | 15% | 8% | 57% |
| Other | 26% | 9% | 6% | 59% |
| Degree | 20% | 7% | 9% | 64% |
| Org. Reading | 20% | 11% | 5% | 64% |
| U. A. T. | 16% | 7% | 6% | 70% |
| Ind. Study | 15% | 8% | 5% | 72% |

## TABLE TWENTY-SEVEN

### MONEY PROVIDED AND TYPE OF PROGRAM PARTICIPATION PLANNED

| Money Provided | Part. Rate | Prof'l Skills | Theol. Skills | C.P.E. | U.A.T. | Degree | Course Work | Ind. Study | Org. Reading | Other |
|---|---|---|---|---|---|---|---|---|---|---|
| Up to $100 | 68% | 44% | 35% | 14% | 3% | 12% | 11% | 22% | 12% | 7% |
| $100-$200 | 70% | 50% | 35% | 11% | 4% | 14% | 9% | 23% | 12% | 6% |
| $200-$400 | 83% | 46% | 38% | 23% | 2% | 17% | 9% | 22% | 11% | 5% |
| Over $400 | 75% | 40% | 21% | 9% | 2% | 40% | 14% | 38% | 20% | 7% |
| None or None Specifically Designated | 52% | 35% | 30% | 15% | 5% | 17% | 10% | 40% | 16% | 5% |

TABLE TWENTY-EIGHT

OBSTACLES AND PROGRAM PARTICIPATION

| Obstacles Cited | Non-Participants | Participants |
|---|---|---|
| Pressures of time with work | 53% | 64% |
| Inadequate financial support | 41% | 45% |
| Inability to rearrange family responsibilities | 13% | 15% |
| Difficulty of persuading the church board of the value of continuing education | 10% | 7% |
| Unable to find programs that are worthwhile | 9% | 8% |
| Other | 4% | 3% |
| Total citing at least one obstacle | 85% | 85% |
| Citing no obstacles | 15% | 15% |

## TABLE TWENTY-NINE

### RESOURCES PROVIDED AND OBSTACLES

| Obstacles Cited | Resource: Time And Money | Time Not Money | Money Not Time | Neither Time Nor Money |
|---|---|---|---|---|
| Pressures of time with work | 62% | 61% | 62% | 58% |
| Inadequate financial support | 32% | 46% | 27% | 46% |
| Inability to rearrange family responsibilities | 15% | 17% | 18% | 14% |
| Difficulty of persuading the church board of the value of continuing education | 5% | 6% | 4% | 10% |
| Unable to find programs that are worthwhile | 12% | 11% | 13% | 7% |
| Other | 3% | 2% | 4% | 4% |
| At least one obstacle | 77% | 83% | 76% | 87% |
| No obstacle | 23% | 17% | 24% | 13% |

## APPENDIX II

The 1974 Clergy Support Study was designed to uncover a broad, nationwide, interdenominational picture of clergy salary, continuing education activity, other ministerial support items, and attitudes. Sponsored by the Program Committee for Professional Church Leadership of the National Council of Churches and financed by the Ministers Life and Casualty Union and through support from participating denominations, the Clergy Support Study surveyed 19 key American Protestant denominations.*

The Clergy Support Study was conducted in March 1974 when questionnaires were mailed by participating denominations to a representative, random sample of clergy serving local congregations at the end of 1973. Of a total of 8,659 mailed, 63 percent were returned. Fifty-four percent or 4,635 were usable for analysis. In order to allow for differing response rates and differing sample sizes in the respective denominations, data were weighted by denomination. In its scope, the 1974 Clergy Support Study was the most extensive, recent survey of compensation patterns of American Protestant clergy. In fact, its systematic sample and extensive scope allow generalization to the American clergy as a whole with relatively little risk of sampling error or bias.

*See: R. L. Bonn and S. M. Kelly, "Clergy Support - 1973; Salary, Income and Attitudes," National Council of Churches, August 1974.

The study found that the median salary for Protestant ministers serving congregations at the end of 1973 was on the low side. To be exact, it was $10,348, a figure which includes cash salary, housing provision, utilities allowance and the miscellaneous income derived from weddings, baptisms, fees, etc. When examined in relation to other comparably educated professional groups over the period 1963 to 1973, the inadequacy of clergy salaries becomes even more apparent. Not only were salaries of clergy in 1963 lower than those of occupational groups such as attorneys, personnel directors, university professors and chemists, but they also increased at a slower rate during the 1963 to 1973 period. The net result was that in 1973 ministers earned on an average half as much as attorneys and less than two-thirds as much as the other groups mentioned.

The picture fails to become brighter when fringe benefit and expense items are taken into account. Barely two-thirds of those reporting indicated that their congregations made payments into a denominational pension plan on their behalf. Only 55 percent reported receiving health insurance, life insurance or a supplemental annuity. Twenty-three percent received funds for continuing education. Finally, only 15 percent received compensation for the social security tax ministers are obligated to pay because they are regarded as self-employed for social security purposes. The median value for the total of fringe benefit items totalled only $1,175. The economic burdens on clergy are even greater when it

is realized that 85 percent of ministers also incurred out-of-pocket ministry related expenses. Most of these were for automobile use; in fact, 76 percent of those reporting showed a median loss of $949 for non-reimbursed ministerial automobile expenses.

Perhaps even more surprising is the great variation in salaries and compensation. Fourteen percent of those surveyed received less than $6,000, while 11 percent received more than $15,000 salary. Ministers in the top paying denomination received a median $12,250 while those in the lowest paying denomination received only $7,091. The minister serving a small rural church received a median $5,277, only 40 percent of the median $13,881 received by the large urban church pastor. Those without college degrees received a median salary of less than $7,500 while those with training beyond college received over $11,000 median salary. Differences based on age, years of ministerial experience and region of country are also substantial although somewhat less dramatic.

The Clergy Support Study dealt with continuing education in the following ways:

(1) Money designated for continuing education was regarded as part of the minister's fringe benefits package.

(2) Clergy were asked to indicate the time they received from their congregations for continuing education activities.

(3) Clergy were asked to indicate the types of continuing education activities in which they:

(a) participated in 1972 or 1973.

(b) planned to participate in 1974.

(4) A battery of attitudinal items, many reflecting a continuing education concern, was administered to the clergy participating in the study.

Given the national, interdenominational sample of clergy and the continuing education concerns of the 1974 Clergy Support Study, an extensive analysis of its findings from the continuing education perspective is most appropriate.

## APPENDIX III

### Denominational Abbreviations Used in This Report

| | |
|---|---|
| ABC | American Baptist Churches |
| AG | Assemblies of God |
| ALC | American Lutheran Church |
| CB | Church of the Brethren |
| CC (DIS) | Christian Church (Disciples) |
| CG | Church of God (Anderson, Ind.) |
| CRC | Christian Reformed Church |
| ECA | Episcopal Church |
| ECC | Evangelical Covenant Church |
| EFC | Evangelical Free Church |
| FUM | Friends United Meeting |
| LCA | Lutheran Church in America |
| LC - MS | Lutheran Church - Missouri Synod |
| OBSC | Open Bible Standard Churches |
| PC, US | Presbyterian Church, U. S. |
| SBC | Southern Baptist Convention |
| TWC | The Wesleyan Church |
| UCC | United Church of Christ |
| UMC | United Methodist Church |

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